

Youth



our readers report:

What I like about TV and why"

January 18, 1959



editor's note:

"Look now; pay later." One of the best critics of today's television is Newsman Edward R. Murrow. We quote him from a recent speech: "Our history will be what we make it. And if there are any historians about 50 or 100 years from now, and if there should be preserved the kinescopes for one week of all three networks, they will there find recorded in black-and-white, or color, evidence of decadence, escapism, and insulation from the realities of the world in which we live. . . . You will find only fleeting and spasmodic reference to the fact that this nation is in mortal danger. . . . If this state of affairs continues, we may alter an advertising slogan to read: 'Look now, pay later.' " What does this say to us about the selection we make in our TV viewing? And do we ever compliment our local TV station when it carries the kind of program that makes us think once in a while?

Bratford



"And if I ever do it again, may lightn—"

January 18, 1959

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Volume 10 Number 2

How really different
from one another
are Protestant churches?

Are we one or are we many?

a symposium of three youth

HAVE YOU ever wondered why there are so many different churches in your town? All of us who call ourselves Christians believe in the same Jesus Christ. Yet we go to different churches. And sometimes this raises problems.

You and Betty are good friends, because the two of you have similar ideas about dating, about fads and fashions, about the right and wrong of cheating, and other problems of daily living. Yet your parents insist that on Sundays you be separated from Betty and go to different churches — both Protestant, but different. What will happen next month when

How real is the tie that binds?

your family moves to another state where the only church in your new town will be the same denomination of which Betty is now a member? Will you stop going to church or will you join Betty's denomination?

How important are our differences? How important is our unity in Christ?

Competing with one another somehow seems wrong for Christians. Although all Christians believe in Christ, each has his own tradition of worship, his own interpretation of baptism and communion, and his own type of organization. All these things divide us. And the total witness of Christ in our community and in our world is weakened by our disunity. If we continue to compete with each other, will the world pass us by?

Many Christians are puzzled. But big steps are being made to find answers. Some serious thinking about our unity in Christ is being inspired by recent mergers of large denominations and by increasing cooperation across denominational barriers in such groups as the National Council of Churches and the World Council of Churches. And much fresh thinking has grown out of the 1957 Faith and Order Conference held at Oberlin, Ohio.

Young people were among church leaders and thinkers from North America who met to grapple with the question, "What is the nature of

the unity we seek?" Three of these young people have jotted down their impressions of three aspects of this study conference.

What do you think?

David Young writes:

We agreed that we already have some unity through our common belief in Christ as Lord and Saviour and by our common membership in his Church. Yet we realized that many divisions had arisen. In discussing how and why we should try to overcome these divisions, we came to a new awareness that Christ not only demands unity, but that we have to be united to face the demands of our age.

One of the problems of seeking this unity is our differences in beliefs. As each of us from different denominations explained our own beliefs to one another, we found these beliefs to be much less conflicting than it had first appeared. Actually, a certain amount of conflict in beliefs is to be expected and such conflict can be "creative" in helping us discover the greater truth. Nevertheless, some of these conflicts divide us and they will have to be solved before true unity exists among Christians.

We, as youth, can help by taking a look at our own church's beliefs. What aspects of our beliefs are the same for all other Christians? How much of our doctrinal differences



CC Photo

The three young members of the symposium chat with others on the topic of Christian unity. Symposium members are: David Young (third from left), Carmeta Clark (fourth from left), and Gladden Shrock (third from right).

are truly unnecessary barriers? Where do we sincerely differ?

Differences in the practice and understanding of baptism are barriers to full unity. Some of us practice infant baptism while others practice baptism of believers only. Some of us feel that at baptism God imparts his redemptive grace, while others feel that baptism is a sign of spiritual change that has already taken place. In spite of these differences, we agreed at the Oberlin conference that baptism is the "means of entry into the Universal Church" and that regardless of how it is administered, it is primarily a spiritual event. This is an important agreement!

Our most touchy source of division is to be found around the Lord's table. Even as quarreling among the disciples destroyed the unity of the Last Supper, so we today are still divided when we come to partake of Holy Communion. We agreed that at the Lord's table we not only "remember" with thanksgiving and gratitude Christ's life, death, resurrection, but we "commune" with him as he works through us to accomplish his redemptive work on earth. As we commune with Christ and with each other, the bonds of unity are strengthened. We gain new insights into what it means to belong to the "community of believers." What

Our hope is in unity in Christ

keeps us from the Lord's table is not our beliefs about the table so much as it is our various doctrines of the *ministry* in the church.

We can see that although we agree in many areas, there is a lot of work yet to be done. Much of this work will rest on the shoulders of today's youth. We, as youth, must start now by examining more seriously our own beliefs and trying to see what we have in common with our Christian brothers everywhere.

Carmeta Clark writes:

So often we're so busy working in our own church's youth program that we fail to see the wider Christian fellowship that we share with the many young people outside our church.

We have a lot in common with other Christian youth. The tie that binds us is a given unity — given in and through Christ. This cannot be taken away from us. But as the Christian Church has grown through the ages, man's concern for himself has overshadowed his concern for God and the way of life God would have men lead. The result is that we lack understanding of the basic message of Jesus and that we have many man-made divisions within the Church.

Yet we do not seek uniformity. We do not seek to impose on all Christians any one pattern of beliefs or any one pattern of worship. What

then is the nature of the unity we seek, especially in terms of church organization?

For one thing, we seek a greater unity within the congregations of each of our churches. The unity within every congregation is hindered by cultural and racial barriers. There are also barriers of mechanics and of age groupings. In an effort to make our church more "efficient" through more and more organization, we often find ourselves becoming more and more divided as a church.

We also need a greater unity of the Christian Church in its witness within every community. Local councils of churches are growing now in number and in effectiveness. But far greater growth is needed. We need to grow beyond the point of doing together only those things which we cannot do separately, to the point of doing all things together that we are not forced by conscience to do separately.

We need to consider matters of faith in our councils of churches as well as the matter of cooperative action. We need to re-examine the purposes of the councils of churches to make sure that all efforts are for the building of stronger churches and for the making of a more effective witness in the community.

The disunity of our churches is real. It hurts our witness in the community and in the world. It is

through human self-centeredness and lack of understanding of the spirit of Christ that we have cut ourselves off from each other. Each one of us needs to humble himself before our Master and see how he would heal our differences in order that the Church may fulfill her mission.

Gladden Schrock writes:

The Church is influenced by the world in which it exists. Little bits of culture seep into the Church. Secular values are adopted. And church membership is often determined by social and economic classifications. Thus, cultural pressures also become factors that divide our churches.

People today are constantly on the move from one community to another. There is no "home" church for them in their new community, so they join another church of a different denomination. This results in the constant crossing of denominational lines in church membership. Such mobility of population exposes a problem larger than any which the individual church can handle by itself.

There is a great demand upon the church to meet the needs of this ever-moving population with a united sense of mission. How does the unity of the Church speak to this problem?

Local, state, and national government exerts pressure on the Church's unity. For example, should the chaplains in the armed forces bap-

tize new church members into a specific denomination or into the Body of Christ outside denominational affiliations? Where do we draw the line between unity because of national necessity and unity because of conviction? What happens when the two become mixed?

Can the non-Christian understand that we are "one Body in Christ" when color lines and economic differences are so obvious in our churches on Sunday morning! Because the churches do not recognize these cultural problems as problems to be tackled, disunity again results. Any attitude which does not include social and "world church" implications in denominational activities makes unity extremely difficult. And the fact that we are not yet ready to face up to the problems of cultural pressures on the Church makes it more trying, yet more important that we do the task.

Our unity in Christ is the basis of all serious discussions of faith and order. This is the "given." Yet we are sometimes driven together by our common fears of a common "enemy." But unity of churches which is based on fear lacks the strength which is so much a part of the commission of Christ regarding the Church's mission in the world.

We must regain a vision of profound world mission of a Church united as the Body of Christ, moved by his commission, and bound by his love. This is the nature of the unity we seek.



creeds that cripple

by Jim McLean



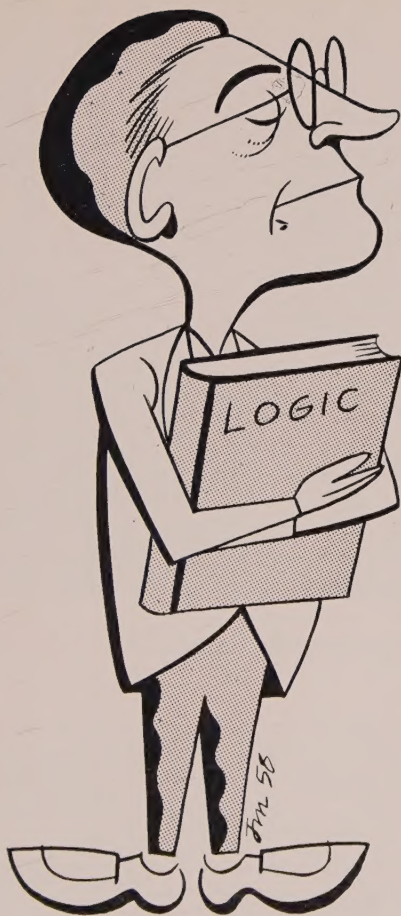
Pessimism

*"Gloom is here and gloom is there,
And gloom is everywhere!
The world is going to the dogs
And I'm too sad to care!"
He wails the world's condition,
But does no new vision bring,
The task is so demanding
That he doesn't do a thing!*



Nationalism

*In armaments and policy,
And whatever else that's done,
This creed's chief ambition
Is to be nation "Number One"!
His ties with other countries
Are based on what HE gets,
And when prestige is threatened,
He the "common good" forgets!*



Intellectualism

*He has no use for feelings,
For matters of the heart!
If they can't be proved by logic,
Then of life they have no part!
Since reason is his only god,
His life is drab and cold,
He's really only half a man,
For he's ignored his soul!*



He's the all-around favorite

about Dick Clark:

"He has an understanding of youth that many people don't have."

(Linda Dunkerly, Oaktown, Ind.)

"I feel I can believe in what he says."

(Harold H. Woolard III, Wayland, Mass.)

"He is a good influence on today's teenagers."

(Dale Greene, Palmerton, Pa.)

about "American Bandstand":

"good music, great TV personalities . . . and Dick Clark!"

(Joan Newell, Richmond, Va.)

"helps to keep the teenagers out of trouble after school."

(Don Geiger, Philadelphia, Pa.)

"I like to watch the kids dance to see what they wear and talk about."

(Jean Taylor, Newtonville, Mass.)

about "Dick Clark Show":

"shows the good teenagers instead of the troubled ones as most programs do."

(Beatrice Price, Culver, Ind.)

Teens' Top TV Ten

WHAT TV programs and stars do high school youth prefer? And why? And in case you need to be told, it's Dick Clark. And why? Because "he really understands teenagers and builds them up," summarizes Carole Reimiers, Cleveland, O. The personable star of "American Bandstand" and his own Saturday night "Dick Clark Show" was given an overwhelming vote of confidence in a nation-wide sampling made by YOUTH magazine in local churches and among its teen-age readers (14 to 18). His two shows, which both ranked high among teens' top ten TV shows, are for and about teenagers—and he doesn't hesitate to share the spotlight with them. On the following pages, we share other comments from our readers about what they like about television and why. Of course, young people are not always the biggest TV fans, for radio and records are the big pastime. And they are quick to say that they look toward television not merely for entertainment but also as a source for bringing them insight into current events and an understanding of people everywhere. Two such programs mentioned were "Today" ("many interesting features on culture and people of other lands"—Kathleen Leber, New Enterprise, Pa.) and "Youth Wants to Know" ("it answers the questions that teenagers wonder about"—Barbara Mount, Evansville, Ind.).

Top Ten TV Performers

1. Dick Clark
2. Pat Boone
3. Perry Como
4. Ricky Nelson
5. Ernie Ford
6. Red Skelton
7. Loretta Young
8. Robert Young
9. Steve Allen
10. James Garner

Top Ten TV Programs

1. Father Knows Best
2. American Bandstand
3. Ozzie and Harriet
4. 77 Sunset Strip
5. Dick Clark Show
6. Perry Como Show
7. Maverick
8. Gunsmoke
9. Red Skelton Show
10. Steve Allen Show

Teens' Top TV Ten

about Pat Boone:



Pat Boone is partial to teens . . . and teens are partial to Pat! This multiple-threat star and recent author (*Twist Twelve and Twenty*) is married and father of four. Youth admire his warm, outgoing nature and genuine concern for the welfare of others. "He sings good, too!" Pat Boone "appeals to everyone, teenagers and adults alike" (Rachel Harrington, Raleigh, N. C.). "Charming, friendly, human!" (Marilyn Storm, Weston, Mass.). "A perfect example of what one should be!" (Donald Ramirey, New Orleans)

about Perry Como:



Sing along with me . . . I'm on my way to a star! Perry Como reached his star a long time ago and seems to negotiate his outer space environs without effort. You teens seem to dig his "cool, crazy, relaxed air" and his smooth singing style. James Mueller, Shorewood, Wis., lauds his "ability to change moods in songs." Faye Tagtmeier, Arlington Heights, Ill., likes him because "he doesn't try to be different, he just acts natural." His show reflects his personality and maintains a high rating with young and old.

about other favorites:

James Garner: "a good actor -and he's from Oklahoma!"

(Arlynn Hauser, Okeene, Okla.)

Frank Lovejoy: "his personality fascinates me!"

(Lynn Harvey, Kent, O.)

Victor Borge: "funniest man on TV"

(Pat Edele, Webster Groves, Mo.)

Perry Mason: "calm, collected, and brilliant"

(Bill Pirthe, Twin Lakes, O.)

Loretta Young: "versatile actress" (Fern Sonksen, Mapleton, Ia.)

Ricky and the family make a hit

SEVENTEEN-YEAR-OLD Ricky Nelson garnered more than a handful of votes from youthful feminine readers of YOUTH. When you consider his undeniable good looks and engaging personality, it's easy to see why. As part of a family long established in show business, Ricky projects a natural showmanship that is hard to resist. The Nelsons' younger son is responsible, in no small measure, for the success and popularity of their real-life TV program, "The Adventures of Ozzie and Harriet." A top recording star, Ricky presents on screen and in real life the image of "a typical teenager." Janet Bauer, Philadelphia, Pa., comments, "He's handsome, a good singer and actor. He's wonderful." Although some of his feminine admirers candidly confessed they watch "Ozzie and Harriet" because "Ricky's in it," the program itself rated plaudits for its clear-cut representation of a typical American family and its home life. "It's an ideal family show—with humor, seriousness when it is called for, music and variety" (Joyce Zimmerman, Bluffton, O.).

Four Preps back Ricky
on the "Ozzie and Harriet"
show.





Teens' Top TV Ten



Red Skelton



Ernie Ford

*Dennis Weaver as
"Chester" and James
Arness as "Matt Dillon"
in "Gunsmoke."*

TV should do more than entertain

MANY young people reported to YOUTH that they watched television very seldom or not at all. Bill Groennert, Nashville, Ill., enjoyed special news programs but commented that the "average show is very poor." Others reflected distress over the violence, inanity, and tastelessness of some of the shows—notably westerns. In the eyes of youthful TV viewers, two westerns—"Gunsmoke" and "Maverick"—have managed to avoid these pitfalls. And there were some glowing comments for a detective story, "77 Sunset Strip." Steve Allen Show, Red Skelton Show and Ford (Ernie) Show were all lifted up as examples of programs that are "refreshingly different." The personal magnetism of these three gentlemen is indicated by their positions among the top ten stars. "Ernie Ford," comments Betsy Pohle, Milwaukee, Wis., "is so casual and down-to-earth." Steve's show rang the bell for Jane McDonald, Kent, O., who said, "Very funny and clever." In whatever role he plays, Red Skelton is rib-tickling and Bobby Greenwood, Geronimo, Tex., is one person who thinks he's "genuine and kind-hearted" and "I admire him for his courage in the face of personal tragedy."



Robert Young



Efrim Zimbalist

Members of the Anderson family are Robert Young and Jane Wyatt as father and mother, Lauren Chapin, Elinor Donahue and Billy Gray.



"Father" can do no wrong

MAYBE father doesn't always know best, but when it comes to "Father Knows Best," the top-rated TV program, "Father" can do no wrong. This delightful show, says YOUTH readers, "has everything." In case there are any doubters who hold dark thoughts as to the future of the American family, "Father's" popularity among teen viewers should give them plenty to think about. This show is a "realistic, honest portrayal of American family life," says Carol Alban, Newtonville, Mass. The Anderson family might be your own! "It helps you out with your own family troubles," comments Diane Widowski, Cleveland, O. "The situations are so lifelike and humorous," says Nancy Jane Lampton, Wichita, Kan. The show as a whole is "very entertaining, clean and wholesome" (Lois Helm, Cleveland, O.). It's a marvelous cast and there's little doubt that Robert Young makes the ideal father. "He has such a sincere, sensible way of straightening out problems" (Ann Wobbe, Des Plaines, Ill.). "He exercises real parental guidance" (Dana Len, Honolulu, Hawaii). Robert Young and "Father Knows Best" have been around for quite a spell now. Yes, nice boys finish first . . . and last and last and last!



when teens take over

by Harold C. Grunewald
pastor of St. Paul's (E&R) Church
Middletown, Ohio

WOULD you be shocked if your minister asked you to take over his pulpit some Sunday morning? He might do just that, for other ministers do. I do. And we've had some wonderful things happen at our church. Every year about this time—a month or so before the last Sunday in January—I approach one or more of our teen-age members and say, "I would like you to take over my pulpit on Youth Sunday." That's when it all starts.

The answer this year, as always before, was "yes." However, this year, I asked Don Reed to take over the *complete* Sunday morning message. This is unusual, for in the past we've had two or three of our high school students share the responsibility of speaking from the pulpit on the Youth Sunday theme.

But Don is up to it. He's the president of his Senior Class at school, an honor student, and star quarterback of the football team. He is the Master Councilor of his DeMolay Chapter which includes boys older than he. At our St. Paul's Church, Don is president of the Youth Fellowship and member of the Youth Choir. He's also registered with the synodical Committee on Church and Ministry as a student for the ministry.

Don is a leader in Middletown's interdenominational Christian Youth Council, too. So he's a natural for bringing us the Youth Sunday message next week (January 25). The theme is "Dare We Live in the Household of God?" Also



ny pulpit . . .



*In the pulpit this year at St. Paul's Church is Don Reed.
His theme: "Dare We Live in the Household of God?"*

when teens take over my pulpit . . .

taking part in the service will be teen-age ushers and our Youth Choir.

But what happens when teens take over in my pulpit? Several past experiences stand out.

I recall once asking a young man who was struggling with the choice of his life's vocation to speak on the theme, "Consider Your Call." I was fully aware of his occasional difficulty in getting out certain words. But I also knew that when he was well prepared and knew in advance what he wanted to say, he overcame his momentary speech handicap.

Completely conscious of his own problem, he eagerly accepted the challenge and humbly, yet with confidence, said, "I'll do it! This is the opportunity I've been waiting for. I'll do my best." And he did.

In the first of our two morning services, he had some difficulty getting out the first few words and sentences, but after that, he spoke freely without any hesitation. In the second service, he spoke perfectly from start to finish. He did better than anyone could have possibly anticipated. You can imagine the impression his speaking made on the congregation. And it was a tremendous victory and help to him. He was the first young person to "take over my pulpit" in the history of my present church. No one was more thrilled than I.

Last year I asked a college student who had little or no public speaking training or experience to speak on Youth Sunday. His family was quite concerned about his ability, but I thought he could do it, because he was interested in the theme—"Lord, Help Our Unbelief." And I felt that it would be good experience for him to collect his thoughts and experiences from living with other college young people who were struggling to find a faith with meaning for their maturing minds and life. So he shared his thoughts and beliefs with the congregation. He surprised his family and the whole church with his appropriate message, and he was helped in being able to express his own faith.

To prepare the selected youth speaker, I give him or her the complete Youth Week packet to read and think about the theme. I suggest some other reading, too. Then we get together to discuss the theme. When he has completed his writing, we meet to hear it presented from the pulpit. Suggestions for minor changes in content or improvements in presentation are made then.

But there's more to the observance of Youth Sunday than a young person stepping into the pulpit. There are others, too, who take part. Our young people look forward to this annual occasion. Proof of their eagerness is that no one has

ever said "no" when asked to take my pulpit, or serve as an usher, greeter, soloist, organist, or to read scripture or offer the prayer.

Youth Sunday is not an opportunity for young people to "tell the adults off," or to show off what they know, or exhibit their ability as a speaker. But rather, Youth Sunday is an opportunity for young people to share their personal Christian concerns with fellow followers of Christ, whether they be adults or other young people. Here is the church's opportunity to hear the younger members of its fellowship speak and to give recognition to the efforts of today's young Christians and tomorrow's church leaders.

Giving teens the chance to take over on Youth Sunday is gaining

in popularity among Protestant churches throughout the country. For many communities, Youth Sunday is the beginning of a community-wide observance of Youth Week ending with Interdenominational Youth Sunday on the following Sunday (this year on February 1).

For us at St. Paul's, Youth Sunday is the most significant youth project of the year. When young people take the time, interest, and genuine effort to plan and lead the entire congregation in a meaningful service of worship, this is a revealing of Christian maturity. Adults may be skeptical at first, but like the adults in our congregation, they will begin to look forward each year to Youth Sunday's unique worship experience.



may we quote you?

Don't forget that people will judge you by your actions, not your intentions. You may have a heart of gold—but so has a hard-boiled egg. (*Emily Lotney*). . . . The love of wealth makes bitter men; the love of God, better men. (*W. L. Hudson*). . . . No king ever wielded a sceptre more powerful than a five cent pencil when he writes his Senator or Congressman. (*American Mercury*). . . . Children are born without prejudices. Hate is taught, and because it is, integration is not a matter of time but of teaching (*Ebony*). . . . After teaching my second graders "America the Beautiful," I listened while they sang it for me. And one voice rang out above the rest: "Oh, beautiful for space-ship skies." (*NEA Journal*). . . .



"Les Bergers" by Pillod

II Thessalonians

By John J. Carey

THE worship service at your church has proceeded smoothly. The opening hymn has been sung, the scripture has been read, the choir has finished its anthem, and the minister is just about to begin his sermon. Suddenly you hear a commotion in the rear of the church. You turn to see a church member who looks pale and out of breath. He blurts out his news—*Jesus has returned to earth! The second coming took place two days ago!*"

Confusion sweeps through the congregation, and people begin to question the man who brought this startling news. After he catches his breath he tells his story. No, he didn't actually see the Lord himself, but reliable witnesses told him that Jesus had appeared to several near-by towns and had gathered his faithful followers. As far as anyone knows, he took them back to heaven. One day of the Lord has already taken place, the man insists, and your church was overlooked! You might be skeptical if a rumor

like this came to your church, but when first century Christians heard news like this they took it with all seriousness. The early Christians believed that Jesus was going to return to earth any day, and when he did he would gather his followers together, condemn the wicked, and establish the Kingdom of God. To be forgotten at the Second Coming was just about the worst fate that could happen to anyone.

It is no wonder, then, that when the Christians at Thessalonica heard that Jesus had already returned and had overlooked them they became very concerned. To see if there was any truth to the rumor, they immediately sent a messenger to Paul, who was preaching in Corinth. Paul's reply to the Thessalonians has been preserved, and is found in the New Testament as "II Thessalonians."

In style and language, this letter is quite similar to the first letter which Paul wrote to the Thessalonians. He begins his second letter just as he did the first. He gives thanks for their faithfulness during difficult days. (He is probably referring to persecution by the Jews.)

Mr. Carey is Chaplain and Assistant Professor of Religion, Catawba College, Salisbury, N. C. This is third in a series of reviews of books of the Bible.

II Thessalonians

Then he gets to the main problem, the rumor that they have heard about the Second Coming of Jesus (2: 1-12). He assures them that the Lord has *not* returned, and he reminds them once again of what he had taught them previously: that before the Lord returns, a very evil person will rise to power and will claim to be God. The appearance of such a person will be a clue that the Second Coming is not far off, for when the "lawless one" is at the height of his power, God will overthrow him, condemn all those who had followed him, and Jesus will return in power and glory.

This passage about a lawless man who will rise to power just before the return of Christ has puzzled Paul's interpreters through the ages. The problem centers about the identity of the lawless one. Paul implies that the Thessalonians know who this person is and what is restraining this person at present (2: 6), but he does not identify him further. Paul may have been referring to a Roman Emperor, or even to a Jew-

ish High Priest, but we cannot be sure. This idea seems strange to us, but it was a rather widespread belief in the first century. (One tradition in Matthew 24: 15-31 suggests that Jesus himself viewed the Second Coming in a similar way).

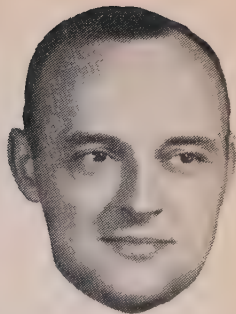
Before Paul closes the letter he gets in another dig at the same people he condemned in his first letter—the idlers and loafers (3: 6-15). These people were quite a problem to the Thessalonians. Paul's advice is clear: the faithful are to have nothing to do with such people, and "if anyone will not work, let him not eat." After Paul had finished dictating the letter, he took the pen himself to write a closing note. (3: 17-18).

II Thessalonians is a simple letter written by a great missionary to a struggling church. The letter enables us to sense the atmosphere and temper of the time in which the first churches grew and developed. And it gives us another insight into the warm, human, pastoral side of Paul.



Not just another poll. No, our TV report from our readers on pages 10 through 15 is more than a mere survey. We wanted to know **why** you found certain TV performers and TV shows of interest to you. The **why** is often more important than who or what. Some readers might not agree with the results. But whether you agree or not, this sampling generally reflects thoughtful viewing on the part of church-related folks. (Cover photo by Hays from Monkmeyer.)

Go, Man! Go!



By Hartland H. Helmich

DIG that crazy character!" "Look at him go!" "Boy, what a beat!" "Wow, what jive!" "Sends me, sends me, sends ME!" Just imagine someone in 2059 A.D., having completed a proper study of the English language, trying to understand such "slanguage" from one of the current "jumpin'" magazines. To such a person, who could be solely dependent upon "classic English" as the language of the U.S.A. in 1959, a word-for-word translation would not be adequate if he is to understand fully what he is reading.

To ears so distant from today's "tape box and disc jockey patter, such as "at-talk" would say that someone was asking someone else to "delve" into the personality of someone who is mentally ill. As the man of 2059 continued his literal translation, he could guess that apparently some-

one was going somewhere. Ah yes, perhaps someone misspelled "beat" and it should be "beet," the reddish kind that grows in the ground with greens on top and root below. "Jive?" Maybe someone was bothered terribly with the "hives." And, of course, someone was being "sent" somewhere and had a hard time convincing others about it.

Wait a minute! Don't laugh! And don't let that "square" of 1000 years from now dismiss too quickly what that "crazy and cool jive talk" may really be saying. Could such chatter be trying to say something which is very important? Are we tossing aside too quickly something serious? Isn't this the kind of "digging," the kind of "going," the kind of "being sent," which helps occupy so much time and uses up, while enjoying them, so many energies? Are not these the times when it is not easy to know where *to go*, what really *to do*, who *to be*?

Just which way do we go?



Mr. Helmich is co-national secretary of the United Student Fellowship (United Church of Christ) and director of the Department of Campus Christian Life (E and R). This is his second in a series of news comment columns.

the give and take of caravaning

by Susie Smith

WHEN we first arrived for caravan training at Pottstown, Pa., we asked ourselves: "With whom will I room?" and "How do I know whom I can choose for a friend?"

We came from many states and from Hawaii. We also came from different denominations and races. We were puzzled, perhaps a trifle fearful. But not for long, because our first "Give" of caravaning appeared: Give your whole self as a true friend to all the others and you will have no need to worry about friends.

This first Give is very important because it will not endure if it is a pretense friendship. This we found to be true when our entire group of 37 caravaners was placed in smaller work groups of seven or eight, called Family Groups. An adult worked with each group.

As we worked together in Family Groups, we tried to forget our own selfish interests and to work toward the betterment of the entire group. For example, one person's ideas for vespers might have been excellent, but he was willing to hear the ideas of others. One's answer to a question might have seemed correct, but his mind was open and ready for

possibly faulty conclusions which he might have made. One's games seemed more suitable and exciting, but he was willing to follow the decision of the group.

Toward the end of caravan training, we were placed in another group with four to a group. This was to be our traveling caravan team.

For the first time we were a little shaky and felt a little unprepared for the task set before us. We realized that we must now work with each other as a group through thick and thin. We were our own leaders now. And we must produce as a team wherever we were to go. This would demand a great deal of give and take.

Immediately our team had to come up with ideas for program presentations. Some of the ideas were ideas we had used successfully in our own home churches, and therefore, we felt that those ideas must be used now. What if all four of us had felt the same way and refused to give in? It would have weakened our work as a team.

It was ~~fun~~ being our own bosses, but it meant being mature in dealing with ourselves and with the people whom we met and worked with.



Members of our caravan team were Allen Rinne from Nebraska City, Nebr., Susie Smith from Scotland Neck, N. C., Helen Schroedel from Staunton, Ill., and Judy Schoen from Glendale, Calif.

Once during our planning session when we were all sort of upset with each other and we seemed to be getting nowhere in our team planning, one of us suggested that we grasp hands. And we did. No more needed to be said. Our clasped hands seemed to have let each of us know the message that our hearts needed.

We realized that the less the people whom we were serving knew of our disagreements, the more cooperation we would get from them. Therefore, we tried to solve all our team problems among ourselves by being "open lipped" and "open minded." There was no time for selfishness.

No matter where we were during our five weeks of travel and work, we began each morning with a worship service together as a team, followed by individual personal meditation. And our day closed with our hands clasped together thanking God for the day just passed and asking for strength and guidance to better do God's will in the day to come.

No matter how rushed each of us was, we always made time for this daily moment of worship, which seemed to bind us all closer each day.

Always in our minds was the question: What keeps us together? How can we who differ in backgrounds, states, churches, and races have been bound into such a bond of oneness? We have come to the conclusion that all we need is the grace of God in our hearts and the willingness to give and take as a world of sisters and brothers.

We four young people had never met before caravan training. And yet for five weeks we traveled, worked, lived, played and prayed together as a team. We had given our summer to help others, but we have been helped more than anyone else, for we have undoubtedly grown in our knowledge of working with youth and adults in churches, camps, children's homes, and in homes in general. But foremost was the give and take of caravaning.





on this business of living

Who (not what) is the matter with you?

THE typesetter did not make a mistake in this caption. In more instances than many people might like to admit, the big question is not *what* is the matter but rather *who* is the matter.

Take Dan, for example, who is beginning to see that much of his aggressive behavior toward other boys reflects his strong, though secret, feelings of inferiority and jealousy toward his older brother, Frank. These feelings have been long standing between the two brothers, but in the last two years Dan has tried to "forget about it and be nice to Frank," as his mother has been urging him to do.

In Dan's eyes, however, Frank still seems to outrank him in ways that have been driving Dan to react badly toward other boys. He would like to be better looking than Frank and stand as well in his parents' affections as he thinks Frank stands. He would like to have Frank's girl and be as smooth around others as

Frank seems to be. And he would like to take Frank's place on the team.

But he has "forgotten" these desires and, instead, just reacts toward substitute figures, expending on them his suppressed desire for retaliation.

You can understand such transference and substitution in Dan's case, or perhaps in the case of Mary who tries to outshine Judy by making straight A's in school compared with Judy's "only B's." The A's are all right—but the deeper reason why Mary works so hard to gain them is not so good. If you examined your own reactions carefully, would they reveal *who* is the matter with you?

If you are 16 and want to keep on growing toward fuller emotional maturity, it may be a help to check up on such points as these:

Who makes you feel inferior or jealous? Name the person honestly to yourself.

Dr. John E. Crawford

- a clinical psychologist with special interest in youth and their problems
- a Fellow in the consulting division of the American Psychological Association

What about this person gives rise to your feelings of jealousy or frustration? Be specific.

How do you react to these feelings, to try to reduce them? Be specific here, too—

() Do you pick on that person directly?

() Do you even the score with substitute persons?

() Do you drive yourself needlessly to outshine the other person?

() Do you over-compensate for what you do not like about yourself?

() Are you ready to exchange these reactions for better ways of meeting the problems?

Just admitting your true feelings will be a step in the right direction.

Carolyn, for example, used to be jealous of her brother, "because he is a boy"—and so gave the boys a hard time. After she grew up to this, she began "feeling good to be a girl!" ▼▼▼

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"Then again what happens if the world comes to an end before I grow up and get a chance to become a minister and warn everybody about the world coming to an end?"

youth in the news . . .

Colleges Have Room for 28,000 More

Qualified students should find plenty of openings in colleges and universities this January and next autumn. In a nation-wide poll of the country's four-year accredited colleges and universities conducted by the editors of *Changing Times*, it was revealed that over 33,000 freshmen openings in some 300 colleges and universities went begging this past fall. Only about 50, mostly famous for their prestige and selectivity, said the reverse to be true.

A sharp rise in the number of applicants is expected next fall, but many good accredited colleges will be able to take all qualified youth who apply for several years to come.

Church Aid Benefits Yugoslav Pupils

One of the least known but most effective U. S. aid programs helps provide more than 2,300,000 Yugoslav children with a hot snack during school hours. This program, conducted jointly by the Lutheran World Relief and the Church World Service, has the enthusiastic support of Yugoslavia's government, the national Red Cross organization, and the parents of the children.

Thousands of Yugoslav children do not get enough to eat or the kind

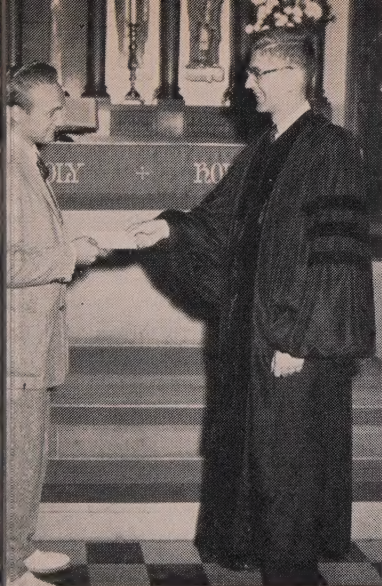
of food they need for proper development. It is the aim of the church agencies to supply 600 of the 2400 calories needed daily by each child to insure growth. The program, thanks to U. S. farm surpluses and the help of 33,000,000 U. S. Protestants, is showing good results namely, happier, healthier children.

Chaplain Bans Pamphlet on Marrying Foreigners

A pamphlet, entitled "If I Marry a Foreigner" by George W. Thompson, has been ordered removed from an armed forces chapel in Tokyo. The ban against distribution of the pamphlet was imposed by the staff chaplain there after it caused criticism in the Japanese press.

The pamphlet posed the question: "What reception will your kin give to the person (foreign) you marry? Would the person fit into your family or would the family feel that you married beneath your cultural, social, religious and moral level?"

Washington officials expressed the opinion that the pamphlet was well-intentioned but unfortunate in casting aspersions upon the moral standards of other religions. Authorities feared the pamphlets would stir bad feelings in a nation where 30,000 GIs have married Japanese brides since World War II.



After YFers had saved a coin a meal for eight months, a gift of \$68.45 was given toward a building project at the Theological Seminary, Lancaster, Pa., by the Youth Fellowship of Faith Chapel, Brady, Pa., a mission church. Dr. Robert Moss, Jr., seminary president, received the gift from the group's president, Marlin Taylor.



U.S. Youth Soft, Avery Brundage

The youth of America are getting soft! According to Avery Brundage, president of the International Olympic Committee, the amateur athletic prowess in the U. S. is suffering from a mixture of over-indulgence and self-delusion.

At a meeting of the American Athletic Union in Chicago recently, Brundage said: "We are outclassed over half the sports on the Olympic program. Fewer and fewer world records are being set by U. S. athletes. We haven't won an international race to speak of over half a mile in distance in the last 15 years."

Why? For one thing, asserted Brundage, Americans have a pio-

neer complex. "Because we were descended from the pioneers, we developed the belief that we were one of the greatest sports nations in the world. And we were many years ago. But we have harbored that notion too long."

"We invented basketball—but our basketball team went down to Buenos Aires and was beaten by the Argentine team."

Brundage called on the AAU to pass a resolution urging compulsory physical education in all American schools.

"If it weren't for the sensational performances of our great Negro athletes, we wouldn't even be in a position of secondary importance. We are too prosperous. Our life is too easy."

Teen Tips

Easter comes early this year which means that Lent starts early. Ash Wednesday (first day of Lent) falls on February 11 and Easter Sunday is March 29. The days in between make up a period observed by many as a time for spiritual renewal.

To help you make the most of this Lenten period, another new and refreshing series of personal devotions has been written especially for young people in the United Church of Christ. The *1959 Lenten Devotions for Young People* costs ten cents per copy, or in quantities of 25 or more, six cents each. For postage and handling, add 15 cents for each dollar or portion thereof.

Since the use of the devotional booklets has been increasing each year, you are urged to order as soon as possible. No promise of delivery can be made on orders arriving too late.

Order your copy (or copies) from either the Department of Youth Work, 1505 Race St., Philadelphia 2, Pa., or Pilgrim Press, 14 Beacon St., Boston 8, Mass.

* * *

"Look Up and Live," popular CBS-TV presentation, will close its drama series on "The Delinquent, the Hipster, and the Square" with

studies of "The Hipster" and "The Square" on January 18 and 25.

In February, a new series, "Musical Americana," will get under way. The presentations will express moods of religious experience—joy, sorrow, thanksgiving and commitment. On February 4, 300 years of hymn singing in America will feature the Ray Charles singers. The spirit of the Cain Ridge Revival of 100 years ago will be reproduced on the February 11 show. On February 18 a Shaker worship service will be presented and on February 25 Negro music will be surveyed. "Look Up and Live" appears Sunday mornings on CBS-TV, 10:30-11:00, EST. Check your local listings for time changes.

* * *

Summertime service is mentioned in the article on caravanning on pages 24 and 25. If you're interested in some type of summer service, you ought to be applying soon.

For caravanning, you must be at least 17 years of age, and entering or through the senior year in high school. Cost is round-trip travel to the training center at Pottstown, Pa., plus five dollars registration fee. Write: Miss Ethel Shellenberger, Youth Department, 1505 Race St., Philadelphia 2, Pa.

For information about senior high work camps or community service projects, write to: Department of Voluntary Service, United Church of Christ, Pottstown, R.D. 2, Pa.



a scene from "The Mark of the Hawk," Sidney Poitier portrays an African legislator who asks the governor to set a date when Africans can again be free.

"Mark of the Hawk" makes its mark

UNPRETENTIOUS and appealing . . . suspenseful . . . a dramatic plea for brotherhood . . . a unique film . . ." are a few of the glowing phrases that have been penned by the country's leading journalists in an effort to describe an exceptional film, *The Mark of the Hawk*.

Already this film has received the Parents' Magazine Family Medal for March, 1958, and was selected by the Protestant Motion Picture Council as its top film for March, and was named Movie-of-the-Month by *Argosy* magazine.

The Universal-International film (in superscope and technicolor) stars Sidney Poitier as an African elected a member of the legislative council and Eartha Kitt as his wife. Juan McIntire and Juano Hernandez are also featured. Against a tense background in Africa the story moves swiftly, centering around an uprising of terrorists and the misguided efforts of a group of colonials in meeting violence with violence. Its message is simple and inspiring. In awarding it a Family Medal, *Parents' Magazine* said: "For Christians the world over the film is a rallying cry of brotherhood, an affirmation of the power of Christ's teachings to bring freedom to all people if we abide by them."



Baby-sitter's Prayer



DEAR Father in heaven, as I pray with these little ones I pray also for myself. Give me too the faith and trust in thee that they have asked, the courage to answer their queries, the patience of a parent, the wisdom of a teacher, love as of a mother and strength as of a father. But above all, Lord, under thy guidance and mercy, let me be more than a stranger in for the evening, more than a servant hired by freedom-seeking parents, more than a policeman protecting young lives. Make me an example, molded after thy Son, Jesus Christ, for two small souls, my evening's responsibility. Amen.

This prayer, written by Karl James, is reprinted by permission of ONE magazine. Photo by W. Henry Boller.